A LETTER TO A Member of Parliament, Now in the Country, Upon the Occasion of the SERMON Preached before the HONOURABLE the *House of Commons*, AT *St. Margaret's Westminster, Jan.* 30th, And lately Publish'd.

In which Letter is contained a Just and Seasonable and too Necessary Vindication of K. *Charles* I. and of all the Kings of *England* that ever were before him or shall be after him, and of the English Monarchy.

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A LETTER

To a Member of Parliament *upon the Occaſion of the* SERMON *Preached at* St. Margarets Weſtminſter, Jan. 30. *and lately publiſh'd.*

SIR,

WHen you paſs from your buſie hours to thoſe of your private unbending and eaſie retreat, to the Debates of friendly Diſcourſe from thoſe of publick Affairs, in a complaiſance which is ſo natural to you that buſineſs it ſelf cannot ruffle it, you often allow me a ſhare in your Diverſion; and at the ſame time in a goodneſs which is ſo peculiar to you, that I worthleſs Man as I am can expect it from none beſides, you are pleaſed to make my company a part of that Diverſion, as you always make your own a great part of my

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ſatisfaction: And then the liberties of converſation open to me the faireſt and brighteſt Scenes of Friendſhip, I am let into the whole ſecret of your Inclination and Averſion, I hear what part of the World is pleaſing, and what diſpleaſing to you, I am admitted into all the wildom of your Remarks, and all the reſults of your Judgment, which are as uſeful upon things without doors as upon thoſe within the Houſe. You have more than once declared to me your high diſſatisfaction upon your hearing of a late Sermon, and then I ſoon declared mine to you, that you who always go to Church with ſuch a compoſed frame of mind ſhould meet with any occaſion there for your going away from thence in ſome diſorder. You have now left the Town, and my ſelf, with your other Friends, leſs happy there, and you only thus begin to make us ſo; nothing from you, but your abſence, can be unpleaſant to us: You have condemned us to the uſing all our art in the diſagreeable experiment of living without you, not only that you may adjuſt the Affairs of your Family and Eſtate (wherein you condeſcend to that lower Exercife of your Wiſdom, which here ſhews it ſelf in higher things, moves and ſhines in a nobler Sphere) but with a proſpect more enlarged,

that

that you may ſerve your Country nearer home, and not, as here, by a diſtant Repreſentation. Since your quitting of the Town, the Sermon has ſallied out from the Preſs, and, as when Forces do ſo from a beſieged City, upon many Enemies. I at the ſame time tell you the thing with no little regret, becauſe I am ſure you have ſo much prudence your ſelf, that the view of imprudence in others is, like that of ſtrange and monſtrous Evils, and which we have known nothing of before, a very unnatural and uneaſie proſpect to you; and then your generoſity has always ſo much tenderneſs for the true intereſt of others, that, whenever any breach is made upon it, you cannot but be ſenſible of it, and often more than they are themſelves. Of all Men, Sir, you would have the Clergy to be Wiſe, in your nice regard to their Perſons, that they may be happy, and to their Office, that their performance therein may be ſucceſsful; and therefore it is very much your deſire, that in this Age there may ſtill be reaſon for the remark of thoſe, who obſerve that the Clergy of other Ages were, in our old Engliſh Hiſtorians, often known by no other name than that of the Wiſe Men of the Kingdom: Indeed there was in thoſe times a particular neceſſity of their being ſo, for

the ſake of the Nation, when they filled the great Offices of State and Judicature; but there is always a neceſſity that they ſhould be Wiſe, for their own, and yet at the ſame time for the ſake of the Nation too, and of the better part of it, the Church. Some Weeks ſince this Diſcourſe was publiſh'd, and I have but one reaſon to leſſen my wonder at the publiſhing of it, the ſame thing which a Friend once told me in a Letter, wherein his modeſty was unwilling to ask what my Friendſhip was ready to grant, *That Paper cannot bluſh.* When in the Reign of King *Charles* the Second a Book of ſcandal upon King *James* the Firſt was reprinted, and the Bookſeller was to anſwer the thing in a Court at *Weſtminſter*, the King's Council, one who was afterwards Lord Chancellor, demanded of him in Court, Mr. *M*——— Mr. *M*———. *what did you ſee in this Book to make you reprint it?* He anſwered, *I ſaw one very particular thing; That Sir* Walter Rawleigh *was worry'd to death by the King's Council.* I wiſh that the Divine had ſeen as little reaſon to print this Sermon as the Lawyer did to reprint that Book; and I am not willing to imagine that, as Sir *Walter Rawleigh* was ſaid to be worried to Death by the King's Council, ſo others would

would transpose the Politick rage, and worry the King himself, *Charles* the First, to a second Death.

Sorry I am that the Sermon it self should become a part of the Mortifications of the Day, and be so much a Penance to the Hearers of it: Especially, when the Hearers were such as you, and such as that Honourable Assembly which you are so worthy a Member of, and make so great a Figure in. It is not enough, Sir, to say that I am sorry, I must bring in some other and higher passion to profess my zealous resentments, that when you give us Laws for the securing of our Religion, and when we seem to love the Title of its being Establish'd by those Laws, we should not give you better Fruits of this Religion in the Divinity presented to you, and that we should undermine the Religion by our Doctrines which you establish by your Councils, and that there should be a new train of Gun-powder laid against you at *Westminster*, and such as would blow up Kingdoms together and Kingly Power. Our Indignation is to be our atonement, as when in the Jewish Law some heinous thing was committed, the Elders of the City next to the scene of action were to declare in solemn forms their having no part therein,

and their abhorrence of it. Another ſort of Divinity had been Preach'd at other times upon the ſame occaſion, within thoſe Walls which lately were defiled and profaned with the moſt unhallowed Errors, as the Walls of a Jewiſh Houſe were with a Leproſie and a Plague; but theſe were afterwards cleanſed by the Prieſt, thoſe were polluted by one, and how much ſcarlet and hyſop muſt there be, and no leſs then a whole foreſt of Cedar Wood, to take off the pollution. And here *the Stone*, as in the Propher, *might cry out of the Walls, and the Beam out of the Timber might anſwer it.* One of high Rank in the Church (as well as many others before and after him) on the ſame Day, and in the ſame Place treated his Hearers otherwiſe, and from that Text, *All Judah and Jeruſalem mourned for Joſiah*, but ſome will ſcarce allow a *Joſiah* to this Day, and ſcarce any Mourning either of *Judah* or *Jeruſalem* for the Death, but only for the Life. Can the Tomb give no ſecurity, as the Throne had not any? Muſt they who raiſe a general diſorder in the whole State of this World, and confound all things in Life, ranverſe and confound too Death itſelf as well as other things, and make it no more like it ſelf, no State of reſt? Becauſe truth is often laid up in reſerve to be written of

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the worſt Princes, when they are dead, muſt falſhood be then ſpoken of the beſt? Shall the Purple be torn from the Shoulders, and the Head too cut off from thence, and then the Aſhes, the ſacred Aſhes be diſturb'd? Shall not only thoſe of this Prince be inſulted, but the Aſhes too of ſo many Kings in the Neighbouring Monuments of Majeſty laid low in the Duſt? Muſt good Kings, when living, be ſafe from Libels, becauſe then bad Subjects are not ſafe from Puniſhment? And muſt they not have that ſort of Prerogative afterwards? In this ſence the maxim of the Law ſhould prevail, *and the King ſhould never dye*. I who pretend not to politicks in any thing, and never admire them in a Sermon, would admire them leſs, ſuch as they are, in this, which inſtead of fixing the bounds to Government ſhould have put thoſe to its own Enquiries, which chaſes the Tyranny of Dominion with another lawleſs one of ſpeaking, with a Mouth as arbitrary as that of an Eaſtern Prince, and as fierce upon Kings as the Bow-ſtring of the Mahometan Emperor upon Subjects. There are ſome in the World, who by a ſtrange impulſe of a Politick enthuſiaſm ſeem to imagine themſelves raiſed for extraordinary purpoſes, they are either to be Kings themſelves, or controlers of thoſe who are ſo,

designed, like the *Lacedemonian Ephori*, to correct the insolent excesses and haughty pride of Tyrants, but still with a greater insolence: And when they have given themselves this great Office, they execute it so as if they would take away that of a King, with such a Spirit and such Conduct, as if in their opinion no less then in the original notion of the Greek Word, all Kings were *Tyrants*: At least all but a living King, whom they are sometimes very tender of and would not hurt for a World, till they have made him uncapable of hurting them, as some Slanderers, who commit all their ravage with their Tongues upon the absent Men, are tame and easie, and pour out all their smoothest Oyl upon the present. When Christ himself declared that his Kingdom was not of this World, one of his Servants, a Church-man, should not pretend to have any here, nor disturb those who have one in this World, as a Foreign Ambassador is not to be concerned in or embroil the Affairs of State in the strange Country he resides in. When the Preacher will become the grand Pensioner and Prime Minister, a neighbouring Government does right to it self in sending him a Present of Shoes, that he *who went out of his way* before, without order, may be sent to travel by

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command, and in his Travels may learn more Wit, as much as he thinks he has already, and more good Manners; or he may disturb other Countries, and not his own, which is not to be so much his own as to use such freedom with it. The same fault which we censure in the Clergy of another Church should not be seen upon those of ours, and of all Men they who profess a burning Zeal for the Protestant Religion are not to complement others of the contrary, to ease them of their Faults by taking them upon themselves. Indeed those of a Society in that Religion, most famous for mixing with Politicks, do yet confess their being obliged by the Rules of their Constitution not to do so, as *Fisher* the Jesuit declared to King *James* I. when present at the Conference betwixt him and Dr. *White*. But a false Flag is often hung out as well in Societies as in Ships, and there is too often a double Will, *signi*, & *beneplaciti*, where it should not be, as well as it is said to be where it is not; and some thing besides a Dream is to be expounded by Contraries. Indeed the Jesuit's saying, like modern reports, had some need of being confirmed, and it had a confirmation, such as it was, in the Reign of that very King to whom it was declared,

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from a Plot against him encouraged by one of that Society; as another had written a Book of the Succession, wherein the Rights of Kings are overturned, and the Peace of Kingdoms is disturbed. The Rules urged by *Fisher* are these: 1. That there may be an abstaining from all appearance of Evil, and that we may prevent as much as may be all complaints rising from false suspicions, it is commanded to all of our Society, by vertue of their holy Obedience, and under the Penalty of being uncapable of all Offices, Dignities or Preferments, that they presume not to make themselves any way concerned with the publick and secular Affairs of Princes, belonging to reason of State as they call it, nor to undertake the care of managing such political Matters, though required and asked. 2. All Preachers are commanded to forbear the reprehending of Princes and the great Men of the Commonwealth, and in their Sermons to recommend frequently and seriously to the People Obedience to Princes and Magistrates. 3. The Confessors of Princes are forbidden upon the occasion of their Office to mingle with matters of State and the Government of the Commonwealth. It would be no affront to you, as it has sometimes been to a Prince, to address to

you

you in any other Language then that of your Country, and you are not afraid of *Latin*, as ſome Gentlemen are in this Age of *Beaux's* (not Eſprits) who have the ſame reaſon for their dread of the Language, which Men often have for their fears of other things, that they do not underſtand it; Yet I have not given you the Rules in their Original, becauſe I as little covet to appear learned, as others do to be ſo, and I would no more affect to be like a Pedant, then I would have a Preacher to be like a Stateſman. Our Writing, in Letters, is to be like our ſpeaking, in familiar Diſcourſe, and this betwixt you and me is not wont to be in *Latin*, we love old *England* ſo well, and all things belonging to it, as to imagine that our ordinary Converſation upon Engliſh ground may be ſupported without a Language from the other ſide of the Water. I ſo much the more avoid the quoting of Latin now, becauſe in another part of my Letter I cannot avoid it, and you will pardon me when there is a neceſſity, becauſe I could not pardon my ſelf, when there is none. How far theſe Rules have been obſerved by the Men of that Society, Hiſtory will tell, and the World may judge; but whether they have been kept or no by them, I am ſure they are to be obſerved

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by our ſelves; If they have not been obſerved by them, they ſhould ſo much rather be ſo by us, that our better Religion, as it has many other Proofs, may have this of a better conduct.

Could I have reached the leaſt thought of being worthy, I ſhould have coveted with all the ambition which the moſt eager Courtiers at any time can have, to attend the dying Martyr in thoſe pious and cloudy Minutes, though I ſhould have taken the ſame fate too on the ſame Scaffold with him, and ſo ſhould have attended him in all the lowly homage of a dutiful Subject into the other World. I would have choſen rather to have been that good Churchman who performed the laſt Offices to him, then the ſame Biſhop when he waited on him in all the Glories of the Court, in all the greatneſs of the King and mitred grandeur of himſelf, when he had a Staff of State in one hand as well as a Croſier of the Church in the other, and he was Lord Treaſurer of *England* as well as Lord Biſhop of the chief City thereof: He was afterwards preſent at the King's Interment, that he might have the honour of ſeeming never to forſake him, and the ſatisfaction of ſeeming to be always near him, though in that melancholy and gloomy State. Much

rather

rather ſhould I have choſen to have been that Church-man in all this mournful duty then to have been the greateſt of thoſe Preachers afterwards, who entertained the Parliament with ſuch ſtrange Diſcourſes on ſeveral occaſions, at the ſame place which this was pronounced in, St. *Margarets Weſtminſter*. One of thoſe had before at the Treaty at *Uxbridge* dared to ſay that ſalvage thing upon the Blood of others which I cannot dare to repeat without a diſorder in my own, *that the Cauſe was worthy of their riding up to their Horſes Bridles in Blood*: And afterwards he, who was ſo prodigal of the Lives of others for the Cauſe, loſt his own againſt it, and though I cannot profeſs to lament his death, yet I am ſorry that he was Beheaded, for ſeeing the Enemies of this excellent Prince would inflict that Death upon him, he gave a grace and luſter to it, from that time it became an honourable form of dying, and it had too much glory for any of his Enemies to pretend to.

His Perſon was alas too much in the hands of the People; and this Sermon derives the Power of a King from their Choice, however the Learned Knight who lived in the neighbouring Cloyſter, Sir *Robert Filmer*, gave it an higher and nobler ſource. If any

Eſtates

Eſtates be Hereditary, ſome Crowns are ſo too, if any Crowns, the Engliſh in its ordinary courſe; we are only ſorry, that at this time in our preſent view it is not ſo much hereditary as we could wiſh it, in the number of its Heirs. Royal Power has another and a clearer Fountain in our Law and in our Conſtitution then in ſome Principles and Writings; and they who are ſo zealous to demand that others ſhould preſerve the Conſtitution, ſhould not themſelves be ſo partial as to break in upon it: They who are always fierce to confine a King in the exerciſe of his Government, within the Circle of the Law, (and ſometimes within a Fairy Circle, ſuch as they firſt imagin to be Law, then call it ſo) ſhould of all Men be contented that the Power of the ſame Government ſhould not riſe from any thing but as the ſame Law determines. Some there are who bid defiance indeed to Monarchy, that is, to the overgrown Monſter, the hateful thing, in any hands but their own, and then none would more be Monarchs than themſelves, for none ſhould reign beſides them, as well as none with ſo much fierceneſs, with ſuch a rage of Power and luſt of Empire, as theſe univerſal Monarchs, theſe Soveraigns of the World. Leaſt the welfare of the People ſhould depend on the pleaſure of the Prince,

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the Authority of the Prince must depend on the will of the good-natured People: And thus indeed every King as well as he of *Macedon* must have one Officer amongst the many in his Court, to cry every Morning at his Chamber door with an awful noise, *Remember thy self to be Mortal*; all Princes would be so in their Life, and the worst way, by violence, and Mortal in their Power too, more frail than their Life, for that would first be lessened upon the pretence of its being limited, and then taken away upon the plea of its being secured, as Nurses often take away valuable things out of the hands of Children, upon the pretence of abundant caution, to lay them up in other hands more safe and careful, and of wonderful kindness, to keep them for their use. Then would Princes almost as little have a capacity of acting as the dead Northern King, when he lies all the time unburied till the night before his Successors Coronation: The act of the Child would then have been a Manly one, and such as would have given him all the title to a Crown that wise Merit and a great Soul could give, when the Hebrew Boy in the Egyptian Court, not in pastime but anger, kickt a Crown with all the scornful Air, he had not so much of the childish fancy to be pleased with the shining metal and

gaudy

gandy appearance, he would not vouchsafe to play with it: Then indeed not they who have the Crown would play with it (there would be little diversion in it) but they who envy it would make sport and kick and tread it under foot in all the reproachful forms of a disloyal Contempt, and most undutiful defiance. It would be then perhaps a Favour, if only the Crowns of Kings should have such a Treatment, and not Kings themselves, like those of *Joshua*, whose Men of War put their Feet upon the necks of them, Five Kings were hid together in a Cave, (so cheap was Majesty, and lower far than the place which it retir'd to) they were afterwards Prisoners there, and great Stones were rolled upon the Mouth of the Cave, they at last were slain, and hanged on five Trees; And there were once Threescore and Ten Kings, who suffering a very odd and humourous Punishment from a wanton and sporting Cruelty, had their Thumbs, and their great Toes cut off, and gathered Meat under the Table, like the most despised and the meanest Creatures. If a Crown were to be taken on such uncertain and dangerous Conditions, as some have talked of, a wise Prince would only take it, and that he might have the Glory not of wearing, but of resigning it, as the King of *Denmark*, at his Coron-

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ſion, takes off the Crown from his Head with his own Hand, and lays it down gently on the royal Cuſhion, on ſomething much more ſoft than itſelf. If there be one extream in a paſſive, there muſt be another in a looſe Obedience, and however the Liberty of the Subject is as much to be encouraged by all as it is deſired by every Man, yet that muſt not be a Liberty of doing what he pleaſes, much leſs of doing ſo upon the King himſelf. It is abounded Liberty in his actions with his fellow Subjects, and ſurely then bounded too in thoſe with his Sovereign: Indeed any other would be only that Savage Freedom of living in Fields and Woods, of ranging without reſtraint, and ſeeking a Prey without controle, a brutiſh and wild and barbarous Priviledge which humane Nature was contented long ago to renounce upon its firſt Conſent to, and original Combination for Society and Government. Becauſe Mankind are ſaid to have been charmed by Muſick into the quitting the Liberty of the Fields for the order of Societies, muſt there be a Sermon to ſing and enchant them back again into their primitive State? The ſaying was very wiſe of an Engliſh King, that *He would not, if he could, be Arbitrary, and he would not give himſelf, if others would give him leave, to be ſo,*

because he loved to have a Rule to act by. The Lord to whom he spoke it at his Supper called this a golden Saying, and such as deserved to be published, like one of his Proclamations, to be known by every Subject, and profest by every King. And surely it is good breeding in a Subject not to challenge more than what a Sovereign pretends to: it must be his advantage to have a Compass and Limits for his Motions, and it would be his Ease to have fixt Measures for his Actions, as we are always more safe and secure in our work, if we have a certain Rule before us, to direct in the doing of it: Upon the complaint of an illegal action done by a Subject, a Judge declared from the Bench, *That is Arbitrary Power, and such Power is a Monster which I knock down wherever I meet it.* The Doctrine of the Ax for Sovereigns is not more Orthodox to me than the Doctrine of the Bowstring is for Subjects, and whoever is so unmoved and serene a Master of himself and has so much calmness as not to abhor the first, we may suppose, has conquered all Aversions, and attained this Perfection, such as it is, to abhor nothing in the World. When Subjects have learnt the Mystery of an arbitrary Power at their Peril, they impart the Secret to their Prince, by an undesigned Conveyance (as they who have learnt often teach)

and

and Princes learn it, as we do many things, by the practice of it upon themselves, and by the same Methods of Experience, by which they who have taken much Physick themselves rise at last to the skill of prescribing it to others. If arbitrary Power be a pleasing draught to Subjects, the Cup may go round, as in the usual freedom of drinking, and their Kings may have a Curiosity and eager thirst to taste the high luscious Wine, and they may drink too deep, when once they have the Cup in their hands. Other Kings, besides one of *Sicily*, may force the Authors of Brazen Bulls to feel their own Invention, to try and perish by their own Art. When they who raise the loudest Cry of Liberty will scarce allow the asserting of Obedience in a Sermon, however the Gospel speaks so much, and the Canons prescribe the preaching of it, I expected not to hear of the Liberty of the Subject in a Sermon: The Gospel which is the Standard of such Discourses speaks very little upon it (as upon other things meerly Civil) and yet very much indeed upon two other sorts of Liberty, one from Sin, the other from the Mosaick Yoke. The Rubrick of the Day commands preaching against Faction and Rebellion; but to some the Rubrick is a thing very inconsiderable, however it be Law, and the Law is that admired and mighty thing, which they profess so much to bow down and

adore, when it gives a reſtraint to any Power but their own. Obedience is indeed a Duty, but Liberty is a Priviledge of a Subject, not a Duty of a Chriſtian, and therefore ſcarce the Buſineſs of a Sermon, which is to ſpeak of Duties, to enforce and recommend them. Every Engliſh Man is made a Subject by the Law, as well as otherwiſe, and therefore when he performs the Duty of one he is then called Loyal or Legal, as a conſiderable Gentleman once told me who had no high Paſſion for Monarchy; and I never thought his not having it one of his Vertues or grand Accompliſhments, however ſome think it one of their own. Every Man is no leſs made a Subject by Law, then ſome will have the King to be made ſo by it, when they quote that from *Bracton*, *Legem per quam factus eſt Rex*; By, that is, according to Law: So the Prince of every Country has a particular extent of Power according to the Law of that Country, he may not have his Power in general, but the particular Meaſures and Exerciſe of it, from the Laws, which may not be ſo much the Fountain as the Rule of his Authority. This ſaying of the Old learned Lawyer could not be intended againſt kingly Power, becauſe his Principle was ſo much for it, when he pronounced thoſe other Sayings; *Rex non eſt ſub homine, ſed*

ſed ſub Deo. Non habet parem in regno ſuo, cum par in parem non habeat Imperium. Item nec multo fortius ſuperiorem, nec potentiorem habere debet, quia tunc eſſet inferior ſibi ſubjectis. Sufficit in pœnam, quod Dominum expectet ultorem. Nemo præſumat de factis ſuis diſputare, multo fortius contra factum ſuum venire. All theſe things we read in the ſame Eighth Chapter of the firſt Book in which he had ſaid, *Lex facit Regem, & Rex non eſt ubi dominatur voluntas & non lex.* He who gives us theſe high Notions of Royal Authority, writ ſeveral Hundred Years ſince, in the Reign of *Henry* the 3d, and not long after the Reign of King *John* who had ſo much leſſen'd this Authority abroad, by the ſurrender of his Crown to the Pope, and not made it greater at home by his Conceſſions to the Barons. Amongſt the ſeveral Puniſhments which the Law preſcribes to Subjects, it preſcribes not this to a King, not the Puniſhment of Death, it never ſpeaks of his Death, but when it pronounces the high Penalties againſt it, never names it but as the crime of the Subject, not as the Puniſhment of the King for his crimes. Indeed the Law forbids the very calculating of the Kings Nativity, and the foretelling of his Death, much more the being active towards it: The Law is ſo nicely tender of the Life of a King, and, like one of

his principal Guards, is ſo ſtrictly watchful over it, as not to bear the Thought of its being within view of Danger, and to abhor the troubleſome Notice of the naming of his Death; the Law will not allow the imagining of it, (a Phraſe of the Statute Book) not ſo much as in a fanciful Prophecy, not in this ſofter Sence.

However the Cry of Liberty is not always ſeaſonable, yet the thing is always deſirable, and as much to me as to others, I love to hear of it every where but in a Sermon, and the ſound of that name is Muſick to me. But to ſpeak ſo fiercely of it, as if the Barons were again at Runny Mead, and another *Magna Charta* were to be demanded, to talk ſo high of the Liberty, that is, the Power of the Subject, and ſo low of the Power of the Prince, and, when this is far below an Exceſs in the uſe thereof, to talk of Danger from ſo little Power (for to one part of Mankind nothing is ſo dangerous and frightful as the leaſt Authority in a King) and then to offer wiſe proviſions againſt the threatning evil is not a making Court to any preſent King, and has ſomething in it ſo little grateful, which may want all the ſweetneſs of a Panegyrick to carry off at laſt the diſagreeable relliſh: It gives an harmleſs and unmeant wound which makes an healing Poſtſcript needful, however this may not be, as often

other

other Postscripts are, the principal design, but the former part is more the business of the thing, and the sense of the Man. To draw something in strange Colours and worse Features may be no Complement to the next Man sitting in view, as if he sat and were the Original to the ill-fashioned Picture. To harangue upon ill Government, and good Remedies against it, when the present Government is far from being like that which is described, is no less unseasonable than in warm and easie Weather to put on the thickest Cloths, and order the hottest Fires and all the other Cautious Relief against the Rigour and Disadvantages of Winter: It is no less unnatural then to propose vomiting, bleeding and purging, a long and unpleasant Course of Physick to a Man of the most untainted Health, that he may be sick for fear of Sickness, and then die for fear of dying. I would be so tender of the least Misprision of Treason against the Memory of that Prince, of whom the 30th. of January carries all the black and guilty Remembrances upon it, that I would scarce name the the word, Tyranny, upon this day; unless at the same time some Subjects were to be declared the Tyrants, those who could be very well contented to be such themselves, and by strange inhumane Methods would disable their King from being so, that is, from doing good as well as hurt to Mankind, the Glory of the latter they reserve to themselves alone. If the World be made a barren and wretched, a forlorn and melancholy waste, yet when they make it so, the whole Action, however all the dismal Marks of Misery and Ruine appear at first sight upon it, has a new and nobler turn from the

Hand which does it, then it has all the graceful Aire, the making barren is a cultivating, and the defacing is a beautifying, and Destruction itself is improved into Reformation. Must all things in this sense too be made better by them? Indeed they pretend to make all things better in every sence, but scarce themselves, in the best. These are the generous and publick spirited Men, who profess so much not to consider a narrow and private advantage, but to be born for the good of the whole race of Men, and in the vast Ocean of the general Interest to sink their own; and yet we find at last, when the Mystery of words is to be explained, their own Party is to them the whole Race of Men, as if there were not one Man upon Earth, or there deserved not to be one, besides them. Some there are (and I hope only the few, to whom the Doctrines of this Discourse could be grateful) who would not have the Day observed; and I so far come in to them in this (and in nothing besides) that it may be observed no longer, if the publishing of such Doctrines only must be a part of the Observation. They who seem to be in love with the Word, Abolishing, in Kingship, in Episcopacy, in Ceremonies, &c. would have the Day abolisht, and however their Sence and mine cannot easily be the same, I would be contented with its being doomed to be abolisht too, with its being lost for ever, in the Practice of it; that there might not be such a Day again with such an Action. I would be more then contented that the Day should be abolisht, in an Abhorrence of it, that it should no more have any glimmerings of Day-light, seeing once it shined upon this Work of Darkness; accord-

cording to the Notion of that Sermon of a Prelate, which condemned this Day to a gloomy cell, in the melancholy flight of *Job*, *Let the Day perish wherein the King was slain, and the night in which it was said, &c. Let that day be darkness, let not God regard it from Above, neither let the light shine upon it, let the shadow of death stain it, let a cloud dwell upon it; As for that night let darkness seize it, let it not be joyned to the days of the year, let it not come into the number of the months, Lo, let that night be solitary, let no joyful voice come therein, Let the stars of the twilight thereof be dark, let it look for light but have none, neither let it see the dawning of the day.* But seeing this Day will be one among the three Hundred and odd, in the yearly returns of time, let there be a memory of the Action, which it is too much signalized by, that there may be an Atonement of it, and when some in the abundance of their good Nature would have no Anger to be continued amongst Men upon this occasion, there should be an appeasing of that of God. Seeing an act of Parliament says, *Be it enacted that the day of this horrid Paricide be observed as a solemn Fast throughout the whole Kingdom for ever*, I will not say, as if there were a Senate within my self, like the Army in the *Trojan* Horse, I will not pronounce by my own Legislative Solitary Authority, Be it enacted that the day which has been observed too long be observed no longer, and that the Action of the Day was no Paricide, and that I have so hardy and unmoved a Courage that it is very far from appearing horrid to me. I would be peremptory against the proposing this, and unwilling to propose any other Law, when I remember the

usage

usage of that Country, where he who offended in now Law was to do so with a grave awful Ornament about his Neck, and if that were condemned, he was too, the Law and the Man were to dy together. Indeed I wish there were the same reason for a Law of Repeal, against the keeping of this horrid Paricide, as once there was for the having no Law to punish Paricide, because it was supposed that none could be guilty of it. While some desire a gentle forgetting of this day, that all angry things against one another may be forgotten by us, it may be my turn to desire that they themselves would not continue something more and worse then anger against this injured Prince, and then in a present Compliance with their milder Counsels I seem to speak the softest thing, when I only call him an injured one. I must begin to advise as well as they, that they would not continue a Fiercenes as sharp as the fatal Ax every Day in the Year, and shew it upon every occasion, that they would not make his Wounds to bleed anew, and our minds to bleed upon the remembrance of them, nor expose his bloody Robes to open view, as the Orator did those of the murthered Emperor; and not, as he did, to move the Pity, but to raise the Hatred of the Spectators. Seeing they appear so concerned for the Rights and Priviledges of the Subject, let them not deny this to the Sovereign, that he may have this one airy Priviledge of Vertue, when absent, lost, and out of sight; then it's desired, bewailed, and esteemed by the relenting and at last good natured Survivours. Whatever wrong he suffers from some in their Reproaches against him, our Church does him right in its

just Character of him, and of his Enemies: The Office for this mournful Occasion declares that *The hands by which his Life was taken away were wicked, and the blood which was shed was innocent, and God's permitting of that Wickedness was an heavy Judgment, his enemies are there said to be violent, and blood thirsty Men, cruel Men and sons of Belial and barbarous Murtherers, he a martyred Sovereign and a blessed Martyr, and one who followed the steps of his blessed Master and Saviour, God's dear servant, and one of the best of Men, and one of God's Saints, and his Death precious in God's sight.* (As his Life should have been in the sight of Men.) *The act is said to be most foul, and not to be reflected on but with horror and astonishment, his Person sacred, the indignities barbarous, and his Memory to be ever blessed among us,* (not, as now too often, reviled.) The Vertues of his Death were wonderful like those of his Life, they were such as he carried very high and for which he had too much exercise; and this Office recounts them, *His Faith and Patience, Humility and Meekness, Mortification and Self-denial, Charity and constant perseverance to the end, his suffering like that of his Saviour, and then, according to the same Pattern, his praying for his Murtherers,* from whom he suffered. And thus, as the Church here pronounces, *in him shined forth through all that Cloud the Glories of God's Grace.* This form of Prayer is a Law, an Act of Parliament, and as such, the Voice of the People, in Consort with that of the Prince, and I wish that there were in every thing such a Consort. It is the publick Judgment of all the People of *England*, whose name is so dear to some, and yet with less noise in-

indeed, not less dear to others; the solemn Judgment of the whole Kingdom, in the Statute, and then its most solemn and avowed Declaration, in the use of the Prayers, and therefore it is not to renounce that Declaration afterwards by any other to the contrary. The Prayers are such as I have recited; the Sermon is to be such as the Prayers, and to be in harmony with them, because they are both appointed upon one design, and the Preacher is obliged and supposed to have joyned before in the Prayers, and therefore is not in a sudden pique to quarrel with them afterwards, on the same ground and in the same Temple to set up Altar against Altar, one Doctrine against anorher, as sometimes in one Church and in one Day, there are different Worships, those of the Lutherans and Calvinists, Protestants, and Papists, in *Germany*. There is to be an Uniformity not only in the Prayers themselves, but no less betwixt them and the Sermon, not weeping and sighing in those, and no appearance of mourning in this; as in the same Face, by artful Management, there have been all the shews of Sorrow on the one side, and every thing unconcerned on the other. The Sermon is not to controle and give Laws to the Prayers, but to receive its Rules and Measures from them, because they are spoken to God, and so should be more perfect than what is directed, as the other is, to Men, and because they are the work of a more perfect Judgment, that of the Church, the other of a less authentick one, that of a single Churchman. A late Bishop in the most lofty transports of Devotion did as much consider the design of the Prayers, as if he had been concerned in the

first

first compiling of them, he had the highest Notion of the Day, and of the Preachers Duty, who in his Sermon before a Son of the Royal Saint prayed thus for his own Soul, not that of the Dead. *Let my Soul be placed hereafter at the lowest Footstool of that lofty Throne on which this great and holy Soul has its shining and glorious Seat.* The Prelate in all this Rapture did not imagine that his Allegiance was to be continued, as many think Friendship will be, in the other World, nor that he was to kneel to his Prince hereafter, as he had done upon Earth when he performed Homage to him at the receiving of his Bishoprick; but only he supposed that there were different degrees of Reward to those as different of Piety, and therefore when his humble thought of his own Sanctity gave him too much reason to be satisfied with any less noble reward, at the same time his high Opinion of this Martyr's Piety allotted one to him of the highest rank, such as always Martyrdom is said to have, and that which was so Peculiar to it as to be called its Crown. You sat, Sir, in that Parliament, which had a true sense of the keeping of the Day, and of the Perfections of this Prince, and you were active in the Vote of that Parliament, which designed Seventy Thousand Pounds for the removing of the Body from *Windsor* to *Westminster*, and for a Funeral more worthy of him then the other at *Windsor*, that however his Death had all the studied Aggravations of Dishonour from the worst, his Funeral might have some marks of Honour from better Subjects, and that he might at last have a place among the greatest, who always deserved one with the best of our Kings. Such a place he should always have not only among the Tombs of Princes, but in the Thoughts of all Mankind; and here indeed not to be buried, but to live, and be immortal. You will be as ready, Sir, to believe as I am to declare, that there was no more Necessity for the Title, which this Discourse was published with, then there was for the publishing of it: *An Anniversary Sermon for the Day.* It seems to have been as little for the Day as the Forces were for *Charles* the first, which fought against him, and yet were said to be raised for King and Parliament. Was there indeed to be so much Disguise in the Title, when there was too little in that which follows, and which is too exposed and plain and open, as the Men in Masquerade have a covering to their Face, when every thing besides is freely seen? Were we to raise high our Expectations of all the florid Rhetorick

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in the Discourse itself, when such Rhetorical Figures as *Antiphrasis* and *Ironia* meet us at the Entrance? Whatever Flowers of Rhetorick I find, I could have been very well contented if there had been no blooming or appearance of them, if, as there has been so much deliberation, there had been still and for ever a deliberating, if what was preached in Winter had not been printed in Summer, as some Historians tell us of a strange cold Country, where the words, upon speaking, freeze presently in the Air, and are bound up all the Winter, and afterwards unthawed by the warmer Season they surprize their wondering Hearers with an amusing noise in the Spring. However a King of *England* (*Henry* the 3d.) took so much care of his domestick Clergy, those within his Court, and was concerned so particularly and minutely for them, even to their Hair, as to order the cutting it short in a grave formal writ directed to his Court-Barber, *William de Perecate*, yet the Clergy may easily be excused from making returns to that Care in cutting short the hair of the King, every imagined Excrescence of over grown and luxuriant Power. If I must not live to see the day when there shall not be one Man living at the same time to speak a reproachful thing against this eminent Saint, yet I hope not to live to see that Day, when many shall not be ready, and those much better then my self, to defend him, that is, to do honour to themselves in their asserting his, and so to do right to themselves in the Duty and the Glory of it. You heard, Sir, a Sermon much more Orthodox the former Year, and thus you took the Antidote before the Poyson, and I hope the Antidote will work at the distance of a Year before, and the Poyson will have no force a Year afterwards, as the Italian doses have, many Years. I have yet another Wish, that if, without asking any Man's leave, this day be observed next Year (as I hope it will, according to the words of its first enacting, *for ever*) you may then and for ever have no such Discourses; not, if you should sit never so long in Parliament, as you have sat long already, you who are so well read in publick Cares, and learned in Business, and who can give the best account of your growing old, that is, in the service of your King and Country. Were I to prescribe particular Rules to those discourses, I would prescribe this alone, that they should be such as should give you satisfaction, who Represent many others not only in your Parliamentary Capacity; they would then be approved by all the better part of Mankind, and by Wiser Judgments then that of *Sir*

Your most humble Servant, &c.

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